
Comments upon President G. Stanley Hall's Paper, Mission Pedagogy

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COMMENTS UPON PRESIDENT G. STANLEY HALL'S PAPER, MISSION PEDAGOGY

President Stanley Hall speaks sympathetically in the beginning of his article of the zeal which Christian missionaries have shown. His argument is but an emphatic reminder of the old problem of life, the problem of making the zealous wise and the wise zealous. Ardent souls loyal to Christianity laid hand to the problem of the spreading of Christianity among the nations. But for the most part they had in the earlier days no realization of the composite nature, the syncretist character of the Christianity which they themselves represented. Too often they had but slight sense of the religious and moral value of the religions of those to whom they went. They expected to displace these latter by the former. Nothing is more noteworthy in our time than the change of these ideas.

I suppose that the true missionary has been led however to condemn the course of accommodation pursued by the Jesuits in India and China because of the element of indirection which it often involves. He would feel the same thing about the propaganda for Mohammedanism, which Dr. Hall describes and which he rightly says is being prosecuted with such amazing success to-day. The missionary could not bring himself to any steps of accommodation save those which could be carried out in candor and truthfulness. But there is much which can be done honorably and nobly in this way.

The antagonism to Catholicism has without doubt also made it difficult for the Protestant missionary to judge the Roman Catholic efforts in their best light. He knows by the history of the downfall of the Jesuit order in Paraguay that its dominance there had led to the gravest abuses and to the practical enslavement of the people. At the same time we cannot disguise from ourselves that the Protestant prop-

agenda has often demanded far too much of simple peoples and been far less effective than has the disciplinary method of the Roman Catholic church. Here are beyond question two great ideals and contrasting methods and their disparity with the merits and failures of each are worthy of far profounder and more sympathetic study than these ever yet have received.

The point which President Hall makes on page 143 as to the subconscious element in the life of peoples and its resurgence when it has been unwisely dealt with is perhaps the most suggestive in his paper. There is no truth which the history of missions more constantly illustrates: His diagnosis of the cause of our failure at this point and his declaration as to the remedy seem to me absolutely just. The development of the good in the ethnic religions must precede the elimination of the bad. In mission history almost uniformly the opposite course has been instinctively and persistently pursued.

EDWARD CALDWELL MOORE.

Harvard University.

I accept with some diffidence the Editor's courteous suggestion looking to a brief article dealing with the points raised by Dr. Stanley Hall in his paper upon "Mission Pedagogy." The President of Clark University is so great an authority on the whole field of pedagogy and has evidently been so careful a student of systems of education, organized and unorganized, in the Far East, and one is bound to agree with so much that he says that it would appear both hazardous and ungracious to emphasize any difference with him in the positions which he takes. I feel, however, that there is somewhat of a difference between his point of view and that of those who have engaged in missionary education.

Dr. Hall's approach to the subject seems to be so much from the side of pedagogy that it, perhaps, does not allow for that impelling force of religion which so largely leads those who have gone into those fields. And still I feel that there could hardly be a better statement of the position of the missionary educationist than that with which the article begins,

namely, that the very purest, highest and perhaps strongest manifestation of the teaching instinct is found in missionary work and that with all its defects missionary effort has rarely ever lacked the one essential thing, zeal.

I agree also with the statement that to-day education, carried on under these auspices in Asiatic fields, groans and travails in labor for a new dispensation; that it needs a larger light and a more comparative presentation and even reconstruction, though, perhaps, not so radical as Dr. Hall would seem to think necessary. Certainly not to the extent of "a new soul."

It would indeed be well for the East if a great master should arise fortified with modern learning, charged with the positive inspiration for original reconstruction and able to re-state Christianity in a way to fit the oriental cultured mind as Paul adjusted it to the leaders of the Greek cities. I cannot, however, bring myself to feel that until these ideals are achieved Christianity will remain a geographical expression. Indeed it seems to me that it has never been in any real sense so limited.

The difficulty in dealing with the educational problems of great and historic peoples lies largely in the fact that it is difficult to get at their educational ideals. What chiefly concerns us as students of the education of a people without specific educational institutions is to bring into view the religious idea as the ultimate expression of the national life. What is true of the development of the German school system, in more recent times, is also true in large part of the developing of the educational system, for example, of India in past centuries: the clue must be found in the religious ideals as tempered by prevailing social and political influences. Indeed it has always been true that the presence of a dominant force in the life of a nation is seen to bring about some change in the educational system making for the permanence of the existing ideals, or their expulsion, according to the aims of the leaders of the movement; and never have forces been found so dominant or so calculated to take a deep hold upon the life of a people as these conditioned religious ideals.

The attractiveness as well as the seriousness of Mission

education in Asiatic countries lies in the fact that it is carried on amongst the great historic religions which have challenged the assent of highly intellectual races. It seems to me, therefore, that the religious factor, as made up by the contact of the East and the West, is bound to be more dominant than a pure Western pedagogy would naturally recognize. It is true, as President Hall states, that we must know and feel the mighty pedagogic power of concession, adaptation and accommodation and that, perhaps, no one is fully qualified to labor for the heathen to-day who has not arduously worked his way to a sympathetic appreciation of what there is in the native faith and is able to idealize it all it will bear. But again I cannot fully agree with the statement in the paper that the missionary's first care should be to revive the best of all the old beliefs and rites and restore them to their highest estate with a view, only, to making the best possible Mussulmans, Confucionists and Buddhists and on this basis to educate, if the author means exclusively upon this basis without natural response to the religious impulse in the mind and heart of the teacher.

Again, while the educated young Buddhist whom Dr. Hall describes in the quotation on page 142, may reach a high ideal he hardly satisfies in this conclusion the requirements of the Christian faith, nor does he fully satisfy in the stage that he reaches the missionary teacher. In answer to the inquiry as to whether such a man should be rejected or even urged to break caste, on the grounds of both religion and sociology many would answer in the affirmative especially with reference to the second part of the inquiry.

With one, however, of Dr. Hall's concluding theses I find myself in hearty agreement, that the development of the good among all non-Christian races should precede the active elimination of the bad; that we should commend early and condemn late, praise and encourage generously, antagonize sparingly and learn much before we attempt to teach.

The missionary enterprise as a whole has never degenerated, I think, into a mere egotism compassing sea and land for the purpose of making one proselyte for its own sake. There is, however, a sense in which certain beliefs must be destroyed

as a precursor to the establishment of truer conceptions of life. It is not, however, a mere iconoclasm, a ruthless destruction that seeks to destroy the outer image of the shrine while the reverence within the heart of the worshipper remains. The idolater's faith, as such, must be elevated before it is altogether wise or safe to cast down his idols.

The missionary educationist is not engaged in a mere campaign for the destruction of alien faiths, or the overthrow of other ideals. Rather it is an ambassage for the emancipation of subject races from the fetters which bind them and their incorporation into an empire of highest spiritual freedom. The missionary teacher does not attempt so much to impose a new creed as to invoke a richer and purer faith. It is his aim not to deny but to affirm, and, like the great Master, not to destroy but to fulfill.

I am sincerely grateful to President Hall for his very stimulating and instructive article although I do not find it possible to agree with him in all of his positions.

WM. I. CHAMBERLAIN.

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President Hall has placed us all under a debt of gratitude by his suggestive and illuminating article on Mission Pedagogy in the October JOURNAL. There is no doubt that the work of a missionary offers a rare opportunity for the exercise of the highest teaching functions. In the past he has ever been a teacher, sometimes to solitary individuals or small groups, at others becoming a constructive educative force to peoples and nations as was Verbeck in Japan and Paul who rose to the primacy among all missionaries in the proclamation of truth.

These are days when methods are highly valued and time and effort gladly given to find those which will prove most effective. Outworn and profitless methods should be discarded when their inefficiency is clearly shown and new ways sought out to make effective the world mission of Christianity. It is not sufficient to say that the aim and the method are condensed in the commission to "preach the

gospel to every creature." Our Lord amplified the word preach in the terms "teach" and "disciple" all nations. In connection with this amplified form of the Christian mandate the history of Buddhism and Islam in contrast with the methods of Christianity in their missionary expansion is full of interesting and valuable lessons.

(1) Buddhism was free from those local limitations which have marked tribal and national cults and had in it certain elements of appeal to men when caught in the grip of the mystery of suffering. But it lacked the expulsive power, the compelling missionary motive found in the command of Christ to go disciple all nations. Buddhism spread but slowly at first. It took five hundred years to reach China; four hundred years later it entered Korea and two centuries afterward was carried by the Peninsular people to Japan. Its spread seems to have been due to the attraction of its doctrines and art. It sounded the note of pity to an era that was familiar with ferocity. Its art in sculpture and painting spoke to the esthetic nature. Its royal origin appealed to princely houses. It was thus well credentialed socially. In China, Korea, and Japan it attained its first footing among the ruling classes and its first temples were palaces. It worked from the top of society down. It brought in a higher stage of culture.

Christianity has added to the attraction of its doctrines and art the compulsion of a command. But in its missionary efforts in the first centuries and in the present era it has followed a reverse order from that of Buddhism.

Its first footing has been among the lowly folk and its ability to regenerate and empower despised outcasts has been a convincing apologetic to the higher orders of society as to its moral values. It has worked usually from the lower strata of society upward.

(2) Islam had in it the compulsion of a command and as President Hall so clearly outlined was the sword bearer, the deputy of a missionary propaganda which knew no *via media*. It was either believe or die. The crusaders represent the Christian reaction to the Islamic impact. They were not an expression of essential Christianity but the attempt of a

warlike era to interpret the missionary idea in the spirit and terms of life then prevailing. As military strategy they were not fruitless but achieved some results, but as missionary endeavor they were a complete and conspicuous failure. They infused a fierce and alien spirit into Christianity and the step from the Crusade against infidelity to the Inquisition against heresy and religious non-conformity was a short one. But the Inquisition like the Crusades contained within itself the elements of its own condemnation and defeat. Both these methods expressed not our Christianity but our religion denaturalized.

(3) The missionary methods of the Jesuits and other Roman propagandists of the early years of the post Crusade period represent a reaction against the fierce and warlike methods of the day. Possibly it will be better to say they represent a surrender to expediency, for a propaganda by arms and inquisition had no opening in the Asiatic fields, at least. The effort to propagate Christianity by addressing the political and social life of the day reminds us of the plan followed by the early Buddhists. It met with some success. The Roman Christian Church of today in Japan has an unbroken succession with the church founded by Xavier, spite of two centuries of the severest possible measures for its extirpation. I found the name of Mateo Ricci a legend familiar to Koreans of all classes two decades ago, though they did not know him as a foreigner and a missionary except in the Roman Church of the Peninsula which still uses the catechism he wrote.

The difficulty with the old Jesuit methods was that as a sole method it was inefficient. It may have been the only line of endeavor possible in the time and we in our day may not withhold our meed of admiration for the heroic fortitude, the audacity of their conceptions, the brilliant scholarship and the many achievements of those men. But the method unsupported by a real endeavor to reach the individual and introduce the moral dynamic of vital Christianity into his life was simply the putting of a contributory and auxiliary arm of service for the main thing.

(4) The question is raised as to whether it would not be

better for a man in the non-Christian nations who becomes converted to Christianity to remain in the old historic faiths endeavoring to be a conserver, reviver, and interpreter of the best that is in them and to diffuse among his friends the new light he has found, rather than coming out taking the Christian name and becoming enrolled as a convert. There have not been lacking such. This was the course followed by Keshub Chunder Sen, P.C. Mozoomdar and the leaders of the Brahmo Somaj, and it has not been without its results. Yet the idea precipitates us into serious difficulties immediately. It is a practical impossibility for a man to maintain his ground inside the historic faiths and at the same time continue a Christian. Everyone of the ethnic faiths have tests which as a Christian he could not pass and at the same time retain his self-respect as a sincere and truthful man. There are many things he could do without offense of conscience, but there are points at which he must necessarily part company with his co-religionists and stand isolated and in a separate class as reprehensible in their eyes as though he had actually entered the Christian Church. The atmosphere of the non-Christian faiths is not a wholesome one for a Christian character. He could not hope to placate the men of his time. No matter how convincing might be his arguments and full and complete the list of features in the old faiths he would preserve, the fact that he discarded part of the religious heritage and was a reformer and a Christian at heart would raise barriers. Confucius and Siddartha were both of them rejected by the men of their time, and little in the way of a friendly reception can be hoped for in these times. On the other hand the Christian come-outer may be branded as a traitor and persecuted but he is respected for his courage and admired for his steadfastness. He does not magnify the defects of the old faiths, nor misinterpret their message, but in a wonderful way links together in his thought the points of contact between the old and the new. The thoughtful convert from Buddhism and Confucianism feels in his heart that if Siddartha and Confucius were living to-day they would be the leaders in the work of Christianizing Asia, so no disloyalty is involved in doing what the Sages themselves would do if they were here.

(5) The surest and most satisfactory method will be that which will bring about the speedy naturalization of the Christian Church in Asia and Africa. Any foreign and alien element which is offensive should be discarded. The essential truths of Christianity should be put in the possession of the peoples of the world field that they may pass them through the genius of their own character and interpret them into the terms of life they best understand. Already men of impressive personality and splendid powers of leadership are emerging in the Christian Church, men like Chatterji in India, and Honda in Japan. And is it too much to hope that they are but the forerunners of other and mightier men who will arise in the growing churches of those lands and become the apostles of Christianity challenging and compelling a nation-wide, race-wide hearing? We are told that in the Roman, Greek and Evangelical Communions in non-Christian lands there is a combined native membership of 21,000,000. In India the Christian bodies are increasing at a rate 25 times greater than that of the increase of the population. In these facts lie possibilities of a momentous nature in the religious history of the world.

The suggestion of President Hall that what is needed is more instruction and better specialized training for missionaries is most timely; and that mission work should be made a part of pedagogy in every school and college is evident from the fact that missions and their results are coming to be more and more factors which must be considered in world movement.

GEORGE HEBER JONES.

Mission Rooms of the
Methodist Episcopal Church

I have read with close interest President G. Stanley Hall's article on "Mission Pedagogy" in the October number of *RACE DEVELOPMENT*. The article reveals a keen insight into the fundamental facts which underlie the propagation of Christianity among Eastern and backward races. President Hall shows himself to be a thorough student of missions as well as one familiar with the problems of religion as

they appear among all races. I have no doubt that a great majority of officers of mission boards and missionaries will agree with him in many of the positions he takes.

With reference to the importance of the missionary's understanding not only the languages of the people among whom and for whom he works, but their manner of thought and point of view and their fundamental practices and belief, it should be stated that this is regarded as of such importance by the leading mission boards of the country that every endeavor is made to secure for prospective missionaries the best courses of instruction along the line of ethnology and comparative religions that the best institutions in America and Europe can afford. The various missionary societies are practically agreed that the new missionary to any country should not enter at once upon the work but should devote himself to a systematic study of the vernacular spoken by the people as well as of the people themselves, until their vernacular becomes his and he has begun to enter effectively into their manner of thought and to understand their point of view.

Of course it is understood that no one can speak for all missionaries or all missionary societies; but so far as the writer knows, the position suggested above is practically the position of the leading missionary societies of America. The instruction given to missionaries, by some Boards at least, before they enter upon their work, includes many of the points covered by President Hall in his article. The missionaries are instructed emphatically not to make direct or indirect attacks upon the religious beliefs and practices of the people among whom they go, but to approach these beliefs and practices from a sympathetic point of view that the work they do shall be constructive, presenting to the people themselves no suggestion of violence but leading them onward, outward and upward into broader conceptions of religion, both in the abstract and in the concrete.

It cannot be said that the missionary at any period of his life reaches a point of absolute knowledge of all there is in the faith of those for whom he labors, and yet it is eminently true that in many cases the native people themselves

freely concede to the missionary a more comprehensive knowledge of their own religion and an ability to put upon it a more satisfactory interpretation than they themselves possess.

The writer, in company with a missionary, was, a few years ago, shown through one of the famous Hindu temples in a well-known city in India, under the guidance of the high priest of the temple. He spoke English well. In attempting to explain one of the idols to which we came, the high priest showed himself so much in error that the missionary very politely suggested that possibly he was mistaken, whereupon the priest asked the missionary to take up the explanation. The high priest confided to the writer that the missionaries made a more careful study of these things than the Indians did and were almost universally better informed regarding Indian religious mythology and legends. I believe that what was true in this instance is true in a multitude of cases.

It is not an uncommon experience for a missionary, in speaking to native peoples, to take a text from their own sacred books. The writer has seen this done in many instances. In an address given upon a text thus taken the missionary utilizes the truth contained therein as the basis of his remarks, and develops it in the way that carries his audience with him; thus he leads them into new regions of thought and gives them a new vision of the possibilities of the grain of truth found in their own literature and which he shows to be capable of general application.

There is one point in the article in which Dr. Hall has lost sight of the fact that the East is passing through a revolution at the present time, which includes practically one-half the population of this globe. This revolution is not only intellectual and national but it is also religious, and perhaps in some countries the emphasis should be placed upon the religious side of the changes that are transpiring. Dr. Hall's warning that the missionaries should not endeavor to hurry the East is hardly applicable to-day in the missionary work of any country. The East is hurrying the missionary. The problem before all the missionary

organizations is how to keep up with the East in the demands it is making upon the West for better education and for more religious instruction. One of the alarming features of this great movement is that it seems to be loosening the hold of the Eastern religions upon the people whom they once dominated. There are few if any missionaries, I believe, who would not regard the situation as alarming in the extreme if the Eastern peoples repudiate the claims of their national or ethnic religions, and have no religion to put in their place. Probably all would be agreed—Dr. Hall himself declares this—that the Eastern religions are rapidly becoming decadent. Instinctively and by tradition the man of the East is religious. It would be nothing short of a dire calamity to have him assume that all religion is superstition and that the East can get along and prosper with modern education and the external forms of Western civilization, without religion.

The fact is that the people of the East, conscious that their old religions are losing their hold, are inquiring for a religion which shall satisfy their awakened intelligences and which shall meet the requirements of the new forms of civilization which they are endeavoring to adopt. These inquiries are becoming so numerous and persistent that the missionary is taxed to the extreme to meet them. He no longer finds himself seeking for a hearing but he finds himself sought by people who wish to know about Christianity,—how it meets the inquiries of an awakened and trained intellect, how it can adapt itself to the new civilization, what it can do for the individual, for society, and for the nation. These and many other questions are such as confront the modern missionary in the East to-day, and, as was said, there is no danger that the missionary will crowd the East with his religious ideas, for the East is already crowding the missionary.

The East would have no patience with a Christian teacher from the West who endeavored to persuade the Buddhists and the Hindus that their ancestral religions were adequate to meet all the requirements of the new age. They know their own religions, their weaknesses and their strength,

their faults and their virtues, and multitudes have already come to the conclusion that these must be materially changed or displaced. I am sure Dr. Hall would not have the missionary societies of Christendom send missionaries to such as these to persuade them to cling to their ancient beliefs, when both the West and the East know that these do not in themselves possess that which meets the demands of enlightened peoples for an intelligent and reasonable faith, nor have the power to build up a pure society and create a permanent state.

However much the supporters of missionary societies in Christian lands might oppose such a change in missionary work, it would not approach the opposition or even ridicule which such an endeavor would meet in Japan, China and India, and were one to attempt to apply this method of approach to those whose religion is called *animistic*, the contrast would be even greater.

The approach to these peoples with the simple truths of a pure Christianity does not give the impression of violence but rather of revelation of that which they have long sought in vain to discover in their own forms of devotion.

The Edinburgh Missionary Conference is a clear demonstration of the feeling on the part of the great missionary societies of the world that sectarian differences, in the mission field at least, must be reduced to a minimum, if not utterly effaced, and that in the East there is little or no call for a theology or church polity that bears upon its face a sectarian trade mark. If there was one thing in which the Edinburgh Conference agreed more than in any other, it was that only the simplest form of unsectarian Christian truth should be taught in the mission field, and that the natives of those countries should be left to construct their own religious institutions according to their interpretation of what Christianity offers to them and demands of them. It is not the endeavor or purpose of missionary societies to plant a Western religion or to establish Western Christian institutions in the East, but to plant the seed of Christian truth in the hearts and intellects of the men of the East and to leave Eastern men and Eastern society to construct those insti-

tutions which, in their judgment, and under the guidance of the Divine Spirit, the East requires for its best religious development.

JAMES L. BARTON.

Mission Rooms of the
American Board.

Any discussion of mission pedagogy must presuppose that one faith is purer and better than others, and that therefore it should be able to convert all mankind to its doctrines and beliefs. To permit so dogmatic a supposition to be tenable in the light of modern ideas, there are people who claim that every human being is by nature Christian, and that the various religions of mankind represent merely various stages of evolution in the same love and service of God and man. Here we come at once to a dilemma. Shall we leave other faiths alone, so that they may take their natural and independent course of advancement or decay, or shall we place ourselves upon the intellectual level of the so-called lower religions in order, as is asserted, to minimize the odium of assumed superiority? Those who choose the first horn of this dilemma, denounce missions as presumptuous and useless; those favorable to the second view, represent the new type of mission supporters.

Dr. G. Stanley Hall's able contentions, wise and practicable perhaps for other lands, will meet with serious difficulties when applied to the people and faiths of Japan. Not to speak of the national or ethnic cult of Shintoism, how we can reconcile Buddhist conceptions with Christian ideals? Native Japanese gods were once pronounced reincarnations of Buddha, but this was possible only through the pious device made for the sake of the ignorant, of conceding the existence of gods. True Buddhism believes in the vehicle of law, but not in the Lawgiver, and begins with the idea that life itself is a curse. A conventional trinitarianism or unitarianism may be constructed out of the confusing doctrines of the Indian scriptures, but their pessimistic and negative view of life, however deeply other virtues may be nurtured, can never lead up to a personal God-head of

infinite love and mercy. Christianity may have borrowed thoughts and forms from Buddhism or *vice versa*, but the idea of grafting the former upon the stock of the latter seems in no way feasible to those well acquainted with both systems.

Another consideration that demands our attention is the fact that the Japanese mind is always alert and ready to assimilate whatever it may believe to be of advantage; so that any attempt to emphasize that good which they already seem to possess, must inevitably have a decided tendency to weaken the value of any new teachings offered for adoption. Western arts and institutions were implanted in Japanese soil through a firm conviction of their practical advantage, and certainly not on account of the solicitude of outside friends. Through the personal influence and example of zealous missionaries, individual cases of conversion to Christianity have occurred in sufficient number in Japan to justify the hope that the faith of Jesus will now begin a new and independent development according to the native genius and requirement of the Japanese minds. What will best help the growth of this Japanized Christianity will be, not the vision of foreign teachers wearing the mental or religious garb of the Orient, but a more-than personal demonstration of the absolute superiority of their faith; and this more-than-personal demonstration is nothing but the national, international and interracial conduct of Christian peoples. Morality, religion and politics being closely synthesized in the Oriental conscience, and the East having suffered from Western aggression so terribly, nothing can better convince us than Christendom's living up to its noble creeds in its dealings with the rest of mankind. "Universal brotherhood" becomes an empty sound before the incessant accumulation of the engines of slaughter and destruction, and "human equality" sinks into falsehood in the face of the merciless exploitation of the weaker by the stronger.

The Japanese fail to see the exact meaning of Dr. Hall's assertion that there must be a new Oriental type of Christianity, and that "*only those portions of scripture fit for the East*" must be taught there, in order to prevent the already enormous and fast increasing population of Asia from

bringing any calamity on the West. Is it claimed that the Orient should be weak and submissive unto death, in order that the Occident may continue to monopolize the lands it has wrested from others? Or, if the Asiatics must inevitably have more space to live in, is it not better for them to have a religion similar to that of the people among whom they must live? The Hebrews, for instance, have spread all over the world because they have no country of their own; and some peoples are noted for their thrift and fecundity in spite of their Christianity. Whether the East and the West shall meet in collision or in harmony, will depend more upon the attitude of the latter than that of the former. Mission Pedagogy, therefore, should consider both teacher and pupil as in the same category, in so far at least as the intellectual peoples of Asia are concerned. There ought to be a permanent congress of religion, an academy where philosophers and thinkers of the Occident, and the Christian converts of Japan, China and India can study different faiths together, not merely from the view point of mission psychology, but also with a view to establish, through the power of practical religion, that international morality and interracial justice, which alone can make valid the claim of one faith that it shall supercede another. And the seat of such a scholastic institution ought to be somewhere between India and Japan, in order that Europe, America and Asia can conveniently assemble with their own material for study.

MASUJIRO HONDA.